

1989 Torrey: Thinking Right: A Study of the Beatitudes: Session 2 By Darryl Del Housaye

I am glad you came. The only thing it's kind of always a little insecure doing electives because electives means you can elect to do this or elect not to do this, kind of. And it's kind of awkward to get up and speak to a group when nobody shows up. It's like speaking on the Super Bowl Sunday night when you have 400 women who don't like football and the ten pastors and nobody else is around. So I am grateful that either you have an interest to understand more of the Beatitudes, or maybe just sit in teaching the Word of God and let the God speak to you in a very, very special way.

And so, what I want to share with you is basically a result of some study I've been making this last year as we go through the Word of God with our people at Scottsdale Bible Church. And I am very aware of the fact that the Spirit of God must illuminate the scriptures. You know, what I so appreciate about Jill Briscoe and her teaching is that she's a nurturing teacher and she takes the Word of God, and then she nurtures you with it. It's a very spiritual thing, I guess in a Bible College, in a seminary context, there is such danger of what Paul warns us in one Corinthians eleven, that it is a characteristic of knowledge, to puff up.

Nesbit, in his book "Megatrends" makes the big point that there was a time maybe in the 30s and 40s, that what you could do is where you got yourself identity. So, you're a tailor or you are a plumber or whatever it was. But in the last 30, 40 years, it's not so much what you can do. It's

what you what it's what you know, we're an information society. And so, a lot of people pursue information because it gives them some sense of identity, some sense of importance.

And what happens is that this does seep into the Church. And in the last few, I'd say, 30 years, Bible churches and Bible teachers have become somewhat very popular because they can give you something you need. You can learn more Bible so you can go out there and blow people apart with your knowledge. And you see knowledge can puff up. That's why Paul says in one Timothy One five, that the whole purpose of doctrine is love.

And so, you learn how to love with what you know. That's why the Bible talks a lot about not just knowledge, but wisdom and knowledge. See, wisdom is the application of what you know. And when you try to apply what you know, it humbles you real fast. And so, what I want to do with our time together, we have three sessions and eight Beatitudes.

That's going to be an interesting challenge. But what I want to do is walk you through. And I set a pragmatic walk as practical as we can make it, I want to emphasize, quite frankly, the wisdom side and not so much the knowledge side. So, I'm not going to parse all the verbs. And maybe they say you should use your Greek like you show your underwear just enough to make it interesting.

But don't get profane about the thing. So, I'm going to make sure that I'm careful realizing you're Bible students. But on the other hand, I am going to be by design emphasizing the wisdom side. I don't want you walking out here arrogant but prepared to be able to love in a more effective way.

So, because I totally rely on the intervention of the Spirit of God to make this thing worthwhile for you.

Last thing I'd ever want to do is waste your time. And so, I'm going to ask that we could do one more thing. And that is I want you to ask the Lord to use me. Now, if God can use Balaam's donkey, I've got a shot at this. So, I want you to ask the Lord to use me to make what I share make sense, something you can walk away with. Something you can obey, because listen, you will forget what you just hear, but what you hear and you convert to not this hearing, but doing of the word, then when you obey something, you'll never forget it. And so, I want to make sure that we give you the Word of God in a way you can obey it. So, you walk out of here humbled and ready to do his will. The theme of the conference, not just knowing some more stuff.

So, I want you to ask the Lord that he might use me to help you. And I'll be praying for you as well. And that way, if it doesn't work, it's your fault, not mine. You didn't pray. So, take your pressure off me and let's go to the throne.

Lord, it is our desire. Speak to us. Give us something to hang on to. Lord, what a wonderful passage. Lord, I do want to honor your Son by honoring what he says. So we trust your spirit to speak in the name of Jesus Christ. We pray. And God's people said, Amen.

In our declaration of Independence. We are given the right here as Americans to pursue some things. One of those things we can pursue is the right to happiness. Like happiness is some kind of right. I get a kick out of watching people who don't look happy and in a very loving way,

exposing that the word happy is kind of one of those elusive things where everybody wants to be it. I've never met anybody who's really into being miserable. Now there are some people who are miserable. But you see, that makes them happy.

So they're still all after being happy, whatever form of happiness it might be for them. So I've never met anybody who is anti-happy. Well, this whole text is dealing with how to be happy. Now, even our English word happy is a fascinating word because the root of it is HAP, like haphazard. It means by chance.

So even our word "happy," the experience of it describes that you can't necessarily predict it. You can't really do anything about it. It just kind of by chance happens. So sometimes if your circumstance is right, you pull the A, you do well on the paper. You're happy. If the circumstance turns sour, you're not happy. And the whole thing is a haphazard experience. But does it really have to be that way?

Well, there's different ways that the Bible can talk about being blessed. Like there's a word "eulogeo," which is the idea like eulogy. And that means to receive praise. So when you're born, you do kind of receive praise. When you die, they do a eulogy. But as you go through these Beatitudes, as we'll introduce in a moment when he begins each one with blessed, are they who, the word there is "Makarios" and Makarius is not the word you look at.

It doesn't mean to receive praise. It specifically means how blessed the sense of being happy. Wellbeing, that's the concept of happiness, a sense of, wellbeing, a sense of doing what is right,

being what is right. We're going to be sharing it at the 11 o'clock session, the most perplexing verse, I think in the entire New Testament, possibly the entire Bible. And you have to show up for that one here. That one.

But part of that, to get there, is this sense of happiness, the sense of, wellbeing, well, that really is the theme of the Beatitudes. See, I always thought that the Beatitudes meant how to have a good attitude. You--kind of be attitude until I realized and they spelled it wrong because the word attitude has two t's and Beatitudes only has one. But you see, the word Beatitude comes from the Latin "beatus."

And "beatus" simply means "the blessings," the things that will cause you to feel a sense of wellbeing, kind of a sanctified happy. Now it introduces a fascinating section in the Bible running from Matthew chapters five, six and seven, called the Sermon on the Mount. It received its name because it's thought that Jesus gave this message on the side of their up and Galilee area on the side of Amal. And there's a traditional place. And if you ever do an Israeli tour, you'll see it.

It is the longest recorded message of Jesus. Someone will say, well, it was dictated. Some didactic say, well, the thing was summarized by Matthew. I believe he said it. I think this is what he gave. He said, well, it's only 20 minutes if you read it through. It's too short. I don't know. Jesus apparently wasn't cut out of the kind of schools most of us that meant that something to be important had to go long.

He just goes through. And in the Sermon on the Mount, I believe from my study, you have the essence of everything Jesus taught, the reason Jesus did everything he did. You have the essence right here in the Sermon on the Mount. I also know, sometimes our friends were at a dispensational school, dispensational seminary. It was Dr. Bass, before he died, introduced me to the concept of leaky dispensationalism. I know there's three. I know that we don't sacrifice animals now. I know we're in an age of grace. And I also know there's going to be a millennial Kingdom. Now, if there's 5, 6, 7, 8 dispensation, that's a whole other thing. The point is, I think some of our dispensationalist friends, and I am a dispensationalist go a little too far when they want to say, "Well, the Sermon on the Mount is really not for us. It's kind of a waste of time to study."

So here you got the longest message of Jesus in the same book. He says, I will build my church. And his longest message doesn't even apply to us. It seems to be a little bit of a problem here. Now they say, "Well, this really--Sermon of Mount--goes into the millennial Kingdom. It's for the Kingdom people." Well, I agree. We are. We are the Kingdom people because we submit to a King who doesn't have his Kingdom on this earth yet. But we are children of the Kingdom.

If you go through the Sermon on the Mount, you're going to find the existence of things that aren't going to be in the Kingdom, like divorce and hatred and wars. You're also going to have, for example, twice in the Sermon on the Mount, he talks about the Kingdom yet future. So this is only for people in the future. It's not for us in the Church age. Well, then how come he talks about the Kingdom still in the future and about things that are happening now, but not in the Kingdom?

So I won't go deeper into that, other than to say the message is for us. It's for Christians, for people who want to follow the King Kingdom children. It's an ethic of life. Now, with that in mind, what he does in a Sermon on the mountain is Jesus introduces the sermon with what we call an Inclusio.

Now, an inclusio is a little Hebrew way of doing a parenthesis to kind of say, I'm saying one thing, one introduction. But I'm going to give you different dimensions of it. For example, you gave me a funny look. I'll prove it. Look at verse 3. It's in Matthew 5, by the way, if you're out there. He says in verse three, blessed are the poor in spirit, for theirs is the Kingdom of heaven. Then he talks about blessed, blessed, blessed. Blessed go to verse ten. Blessed are those who have been persecuted for the sake of righteousness, for theirs is the Kingdom of heaven. He repeats twice, the Kingdom of heaven.

This is what they call an inclusio. This whole thing makes up an introduction on how to think, because like I said before, if you want to be happy, if you want a sense of, wellbeing, if you want to be doing the will of God, do what's right. You got to think right. You don't think right. You can't do right.

It was Amy Carmichael who talked about the fact that if you want to know what's in something, you got to bump it. If you want to know what's inside of a jar, you bump the jar, whatever spills out. That's what's in it. Well, what is in us is basically our attitude about life.

The battle is one not with activities. See, even pagans can go out and do wonderful activities up there in San Francisco. What I've been hearing is people have been helping and caring and carrying older ladies around with their arms. I mean, it makes you feel good about the human race. But you got to also understand they're not all Christians up there.

And so a lot of those folks aren't Christians, but they're doing wonderful Christian things. Well, we Christians. We can even fake it. We can learn that even in a school like this, who gets the best good looking women? Well, the guy who's the most spiritual, you know, because it's socially acceptable to be spiritual here.

So the battle is not one in this whole area of behavior and activities. The battle is one of responses. What do you do when you're bumped the love? Chapter One, Corinthians 13 never studied love is this, love is that. Love is this, love is that. Study all those and you realize they all have one thing in common. They're all responses. They're all reactions. They're all simply a manifestation of what happens when you're bumped.

Well, the way you are when you're bumped is your attitude. But what causes your attitude the way you think as a man thinks so he is. Well, then what causes a man to think? What is thinking? They kind of think, oh, this is heavy, philosophy, thinking. Also, what is thinking? Have you ever sat down and thought about what it is that you are doing as far as what's happening? Kind of. We think it's this void. You sit back and out of kind of like the black hole. Come on.

And there's these thoughts. We get these ideas that all thoughts are our own. You got to understand thoughts can come from God. Thoughts can come from Satan. Thoughts can come from a bad pizza. We just sit there and you can get all kinds of thoughts. But what is thinking? Thoughts are one thing. Those are things just pop in your mind. But what is thinking is not thinking simply what you tell yourself to be true.

Thinking is simply self-talk. It's what you tell yourself so you can tell yourself truth. You can tell yourself lies. Here's the problem. It's that you tend to believe you, you know, and you've learned and you've been around long enough to know the people lie to ya. And so when people tell you different stuff, you kind of listen, you discern. You're not so sure you're going to buy into the thing. But what you tell yourself because you think you love yourself and therefore you will only tell the truth to yourself. So you believe everything you tell yourself. So you bum out on an exam and sit there and say, you know, I'm really dumb. I am so stupid.

I don't deserve to be here. I'm trying to be a Christian. And you do this little mind game on yourself. You know what you're doing, you're thinking. And as you're thinking, you're lying to yourself and you're duping yourself because what you're telling yourself, you're going to believe and what you believe, you're going to start having an attitude about.

That's why the Bible says, hey, "Meditate on thy word day and night." In other words, if you want to be telling yourself stuff, make sure you're telling yourself truth. And if you want to be guaranteed, it is truth. And tell yourself Scripture because God speaks truth. God is a God of truth.

So now if Jesus is going to talk about this sense of wellbeing being happy, he's going to introduce us with the Beatitudes. Then he says, all right, you're going to have to think right before you can do right, because what you do has to do with your attitude. And your attitude has to do with everything to do with what kinds of stuff are you telling yourself? And that's what the Beatitude is all about, the kind of stuff you're talking to yourself about. And so that's what we want to follow through.

We want to walk through this thing together. So again, if you haven't, if you love Jesus, have a Bible, if you love Jesus, open in chapter 5, eight Beatitudes. "Blessed are the poor in spirit, for theirs is the Kingdom of heaven. Blessed are those who mourn, for they shall be comforted. Blessed are the gentle, for they shall inherit the Earth.

"Blessed are those who hunger and thirst for righteousness, for they shall be satisfied. Blessed are the merciful, for they shall receive mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called sons of God. Blessed are those who have been persecuted for the sake of righteousness, for theirs is the Kingdom of heaven.

"Blessed are you when men revile you and persecute you and say all kinds of evil things against you falsely on account of me. Rejoice and be glad, for your reward in heaven is great. For so they persecuted the prophets who were before you."

Let's begin, he says in verse 1, and when he, Jesus, saw the multitudes, he's on this mountain. He's all these people. He went up on the mountain. And after he sat down. Interesting, the way

rabbis taught. And Jesus taught like rabbis, the one distinctive thing about Jesus is that all the rabbis would always quote everybody else. Well, Rabbi Ben Ezra says this and Rabbi says this. And nobody wanted to take the responsibility to say this is truth. But Jesus is out there, and he doesn't quote anybody except for the Old Testament.

And they said he teaches with such authority. What he meant is that he doesn't quote every Rabbi in a synagogue around. But when a Rabbi would teach, he'd do it two ways. One, informal teaching. And that's when you're just kind of walking around and you're talking about this, you're talking about that. And Jesus primarily did most of his teaching informally, just as he was walking around.

But when a Rabbi would sit down, that was formal teaching. Even to this day, we have usually more it's in the European colleges, to talk about a chair, a chairmanship, chairman, a chair. And that was basically a position, a formal position of teacher in a particular area of discipline. It all comes back to this idea. So Jesus sits down and very formally, he's going to teach.

It says he sat down and his disciples came to him and opening his mouth. Another way of saying, "this is very formal teaching." Jesus is not going to share jokes. He's not going to tell stories. He's just going to give the essence, I believe, of everything he taught throughout his life, the three years on this earth. Now, he says, and opening his mouth, he began to teach them saying, Blessed are the poor in spirit, for theirs is the Kingdom.

What is this poor in spirit thing? It seems to be a strange way to introduce being happy. Matter of fact, this whole formula of being happy is quite weird. I mean, you all know the formula for being happy. Well, you got to be poor in spirit, mourn a lot, be gentle, hungry, thirsty, merciful, pure in heart peacemaker and get persecuted and you'll be happy.

I've wondered about, how can something so ludicrous like, don't worry, be happy. So ludicrous. And yet it has become one of the more popular things people throwing around because it strikes a nerve. And yet this formula for happiness doesn't strike a nerve. It sounds a little bit strange. So he introduces this funny formula for being happy with this phrase, being poor in spirit.

Let's put a handle on that. Poor. There are really two ways of communicating poor in the New Testament language. One way is, for example, the word that is used to describe the little lady, the widow that was in the temple. Remember, she gave two little copper coins to the temple. And Pharisees were kind of filling the coffers. And Jesus kind of condemns the Pharisees. And he kind of says, this lady, she's something else. Well, she's poor. But the word poor.

There is not this one here because this lady could at least earn money. Now she didn't earn much. And usually this kind of poor person could only earn enough for one day, usually a Daenerys. And that's it. But this particular word poor that Jesus uses here is not the one that's used for the widow's might are usually primarily of other people who are poor.

This is the one that speaks of abject poverty. Let me define it. You can do nothing to earn anything. The only thing you can do is beg. That's it, no more, no less. Beg. That's what this

word means. Now, he says, happier all the sense of, wellbeing. And he says, Those who are in abject poverty beggars you can do nothing. And the worst thing is for you to think you can, because if you do when you can, you're foolish. So he says, Blessed are those who are in abject poverty can produce nothing, possesses nothing, can do nothing about it but beg.

Blessed are those who are that kind of poor in spirit is what we call a dating of reference with reference to the Spirit. And what does it mean to the Spirit? This is similar to what like, for example, turn to Isaiah 57. This is what the Prophet was talking about in Isaiah 57. Look at verse 15: "For thus says the high and exalted one who lives forever, whose name is Holy. I dwell on a high and Holy place and also with the contrite and lowly of Spirit in order to revive the Spirit of the lowly and revive the heart of the contrite." Interesting contrast. Here God says, hey, I'm the one who's Holy above everything. I mean, I am up there.

And he says, you know who I relate to? Those who are down there, those who are lowly in spirit, contrite in spirit. Take note of those two things, lowly in spirit and contrite of heart, because those are the first two Beatitudes. And that's all we're going to really do this morning. Tomorrow we'll do--we'll do the next three. So what he's saying is a little key here. God says, all right, I am high. I'm lifted up, I'm Holy. And if you want to get my attention, I am very aware of those who are lowly in spirit and those who are very contrite in heart.

What does it mean, poor spirited? Does it have anything to do in the Spirit? A sense of the human spirit, those of you who are kind of depressed, God's really into depression. The more that you're down serious. I was saying that we've done some changes on our Sunday night.

Lot of churches aren't doing Sunday nights anymore because you keep struggling, like, usually Sunday night is like Sunday morning, but not as good. And you kind of wonder, well, why do you do it? And so we've changed Sunday nights to kind of focused on the unchurched. And not all our people are really thrilled. Part of that is because it's kind of an upset and people come up and they say, "Well, we come and we want to worship."

Now, you can learn a lot about a person about the way they say the word worship. If they say we feel what we need to worship, then it's like they act like they've been baptized in pickle juice. You know that Godliness is seriousness is heavy worship. And I say, "Well, Sunday morning we worship and Sunday night we worship, and it all has to do with how you look at it." Now this whole thing on is he saying, "Well, blessed are those who are poor in spirit, who are depressed, who are always serious, who take themselves so serious."

I praise God. That's not what it means. I would be in big trouble what it means here, spirit is that dimension about you that makes you different from an animal. In other words, in 1 Thessalonians chapter 5 verse 23, remember I hear Paul is praying and Paul says, God, I pray that you sanctify them.

You set them apart in their body sole spirit. And I believe men, women were multidimensional. So I'm not getting to a big trichotomous, dichotomous thing here. All right. But he does talk about there's the body. Then he talks about in that context, the soul, which I guess because it's in contrast to the spirit, speaks more of the volition choice, deep desires, like the heart. But then he

talks about the spirit. That's that dimension about you that causes you to be able to relate to God when we're born. Like in Ephesians, chapter 2, the first couple of verses, he says that we're dead in our trespasses. Like in Titus 3:5, he says, when you were saved, I don't think it's really two syllables, so saved, when you were saved, he says, two things happen. One is the washing, of regeneration. Your sins were forgiven. That's not all he says. And then you were quickened by the spirit.

King James says that's "quickened." King James. What's the new American Standard? It says, "made alive" or whatever. But the word means "to that which is dead, to give life to it."

So even the essence of Salvation is, there is something dead in us that was made alive. For example, what does it mean to be physically alive? What is your name? Hi, Nick. Nick's still awake. Praise God. That's why he sits in the front row because he's got to. Now let's say Nick was here and I want to demonstrate. So I laid Nick's body right out there and we plunged a knife and the neck and let him bleed to death. And he's dead.

For an illustration, of course, Nick is really into the seminar, would do anything to make this thing helpful. Now, if Nick was dead and he's physically dead, well, that means he cannot respond to anything on the physical realm of reality. We can come up and say, let's have a Kick Nick Day, you know? So you can come up and you can kick Nick. And he's not going to respond. As a matter of fact, as far as Nick is concerned, he's dead. You're dead. Remember old Frederick Nietzsche? He was the one that authored that concept that God is dead. When I was in

college, I saw this great T-shirt and finally they gave me one, and I sleep in it now. I slept in it last night. It's a great T shirt.

And basically in the front, it says, "God is dead," signed Nietzsche. And I love wearing it, usually on campuses and Christian schools because everybody gets mad at me till I turn around where it says, "Nietzsche is dead. Signed, God." You kind of get the other side of this thing together. Well, the reason Nietzsche thought God was dead is because Nietzsche was dead to God. And when you're physically dead, physical life doesn't exist. It's the same thing emotionally. When somebody's emotionally dead, they say, "I don't feel nothing."

What do you think it means to be spiritually dead? It means as far as you're concerned, you don't have--it's that Emmanuel Kant thing. "Well, we don't know if there's a God." He started this thing called agnostics. And people are really fad-ish now. "Well, I'm agnostic." Reminding that the Latin word for agnostic is "ignoramus." But whatever they're into, they sit there and say, "I'm agnostic." And Kant said that, "Well, we don't have the stuff to be able to even know if there is a God, so you can never be sure."

Well, you know, he's right, because the stuff is your spirit. What makes you different from an animal? But you're born with your spirit dead. But like Pascal says, we all have a god-shaped vacuum. There's something that causes us to ask those wild questions. Like, who am I? Why am I? Where am I going? Animals don't ask questions like that. When was the last time you walked down? You saw this dog gazing into the air, going, which means, who am I? What am I? Is there a God? No, see animals, Ecclesiastes 3: they die. Their spirit goes, as Dr. Soci says, to the big

pool of spirits. And that's a whole other thing. But anyway, but it says when a man dies, his spirit goes back to the Father. So our spirit is that thing, that part of us that caused us to be able to know there's a God, that God can communicate to us.

And we can communicate to God. And that's why we must be born from above. Born again. We must experience regeneration. Like I say, let's say Old Nick here again. Nick and I, we had this big fight, and we're enemies. And Nick hates me. I hate Nick, but he's taller than I am. So I'm very respectful. But now, here we've got old Nick here, and Nick dies, you know, for the sermon illustration. And I, all of a sudden, I say, you know, I forgive Nick. I lift it off. Never bring it up again. Nick, you are forgiven. Now does Nick and I have a wonderful relationship as I drag Nick around the campus, carry him on my back?

No, he's forgiven, but he's dead. So two things have to happen for that relationship to happen. One, he's got to be forgiven. Two, he's got to be made alive or there's no friendship, no relationship. That's why Titus 3:5, says two things happened the moment you receive Christ. One is your sins were forgiven. And secondly, you were regenerated. The Spirit of God made your Spirit alive. That's why in Romans 8:26, he says, don't you know it's the Holy Spirit bearing witness with your--what?

Your spirit, that your children of God. That's the communication line. That's how the whole thing works. So now if my spirit is that part of me that God communicates to me and I can communicate to Him and I know he's there.

Then let's put it together. And what is he saying here? He says, when it comes in reference to your spirit, you are in abject poverty. In other words, on the spiritual realm of reality, of influencing people's lives, of going through spiritual growth, anything that has anything to do with the Spirit, the essence of life. I can produce nothing. I can do nothing. I cannot earn anything. I am in abject poverty. I am a beggar. Total dependence. It comes down to that whole thing.

When you're going to be sharing Christ with somebody or teaching the Word of God's, we're doing this morning, or you want to grow and be more like Jesus Christ or all the stuff to do His will. Jesus says, the first thing you ought to be thinking, telling yourself is, "God, I can accomplish absolute nothing" as far as it comes to your life, these few minutes I have with you.

But I am in constant, I'm in total dependence, saying, "God, poor in spirit. Lord, I'm asking you to intervene. And, Lord, if you don't intervene, nothing is going to happen." The positive side is that no sweat on me. I'm to be faithful, do the best I can see. That's what needs to be filled with the Spirit of God. In Ephesians 5:18, people talk about "Are you filled with the Spirit of God?" I had a friend of mine. He was asked at once. Are you filled with the Spirit of God right now?

He thought about it for a moment. He says, "Well, I was until you asked me." Because at that moment you have this consciousness that when you're filled, you're not sitting there thinking, am I filled? If you want to understand Ephesians 5:18, you've got to look at verse 17, as it simply says, "Do not be ignorant as to what the will of God is." Another word for ignorant is the word "stupid." Don't be dumb when it comes to knowing what the will of God is.

Why? Because without knowing what the will of God is, you will not be filled with the Spirit. Now the word "filled." We get this idea that the Holy Spirit is a liquid, you know? Well, it fills me up here and fills me up there and just kind of--does a deal on me.

Hey, listen, if I had an arm cut off, would I leak Holy Spirit? I mean, do Christian midgets have as much Holy Spirit as you? See, the Holy Spirit is not a liquid. He's a person. So it says, be filled with the Spirit. What he's talking about is not a liquidal type of thing, but rather the word is "elencho." It means "controlled." To be controlled by the Spirit. How are you controlled by the Spirit? That's why I got to know what his will is. Because if I am doing his will, God always empowers obedience.

That's what it means to be filled with the Spirit of God. If you have a desire to obey the Lord, do his will and you know what he wants you to do, you just do it whether you think you can do it or not. Just do it because God empowers obedience. And so whatever God wants to accomplish is going to happen. Now, that's what we're talking about.

You will never do that. If you believe that you are such a good speaker and such a funny guy that you can do some kind of spiritual influence on somebody's life. Or you are such a disciplined person that you can really become more like Jesus because you're so disciplined or you are so Holy that God is going to do you a favor and use you in the lives of ministries or a member of what Isaiah said. God says I am Holy. I am lifted up.

If I'm going to do anything through you of a spiritual nature, you better get something straight lowly in spirit. We better make sure we understand our roles very clearly. You can do nothing. What did Jesus say in John 15? Without me, you can do nothing. Now, what do you think that means in the original Greek? Nothing. All right. So I've got to. First of all, what am I seeing to myself? What am I thinking? "God, I'm going to be teaching the seminar at 11:00. I'm going to be teaching another message. Lord, they're going to come. And I hope they come. And yet, Lord, I can do nothing. I've prepared. I've worked hard. I've studied. I've done my homework. But as far as doing something of any kind of spiritual consequences, Lord, I beg you to intervene. Beg you to intervene." Why do you think in 1 Thessalonians chapter 5, verse 17, if anybody understood this, Paul did. And Paul says, Pray without what? Ceasing.

Now, what does that mean? Bow your heads on the freeway and crash? Bump your head on the trees because you got your head down? Pray without ceasing means to consistently pray well. But I don't always know what the needs are. He pray without ceasing is constant communication, constant dependence. "God, I need you now. Lord intervene here. There she is. I want to take her out Friday night. Oh, please, God, please God."

You know, just constant, constant asking the Lord to intervene, realizing I can accomplish nothing. Nothing of significance because I am poor in spirit. That's the first thing I see to myself. Second thing notice, he says, and this will close. Blessed are those who mourn, for they shall be comforted.

Now, what does he mean? Blessed are they who mourn. There are nine different words for mourning that the Greeks used. This particular one is the worst. Worst in the sense that it speaks of that tender mourning over the death of a child. It speaks of an internal grieving that cannot be hidden.

You can't mourn this way without everybody knowing it. Mourning and sorrow isn't really in these days. You've got to think positively. You got to be positive. You got to be up. You got to do this. You got to do that again. Kind of a strange formula for being happy because you got to mourn. Now, this is the parallel. There in Isaiah, the passage I read to you when he says, all right, who am I? God, I'm going to deal with you.

One lonely in spirit. And what was the second one? Contrite of heart. When David, remember, he was trying out his new binoculars and he sees Bathsheba and does this new thing there and kind of blows it? And that whole thing, you know the story. Psalm 51, he confesses the whole thing. And he says, you know, God sacrifices, all these activities of real good things.

He says, you're not really into that. You are into a broken heart, a contrite spirit. Well, maybe that's a key to what's going on here. Whatever this thing is this morning, there is this contriteness, this contrite spirit, this brokenness turn to James. Chapter four, by the way, as you study, if you're going to continue.

And I hope you do study the whole Sermon on the Mount. The best commentary on the Sermon on the Mount is the book of James. James is probably just the best inspired commentary on the

whole book. And in James chapter four, he says this in verses six to ten. And you get this idea that James did not have a good day, but he gives greater Grace.

Therefore, it says, God is opposed to the proud. He gives Grace to the humble submit, therefore to God, resist the devil and he'll flee from you. Draw near to God, and he'll draw near to you. Cleanse your hands. You sinners, purify your heart. You double-minded be miserable.

And here's the same word and mourn and weep. Let your laughter be turned in the morning and your joy gloom to gloom. Humble yourself in the presence of the Lord, and he will exalt you. That's the commentary on what it means blessed to those who mourn, for they shall be comforted because of time. Let me just say this.

You know what he's talking about? He's talking about mourning over your sinfulness, the contrite heart tears stored in a bottle that David talks about in Psalm 56, verse eight, he says this thou hast taken account of my wanderings. Put my tears in thy bottle. Are they not in thy book? God, you know my wanderings.

You know when I blow it and you know my tendency to blow the whole thing. This whole issue of genuine mourning over sin. How do you do that? How do you do that? Because I'll tell you why it's so important.

If poor in spirit means, "Lord, I'm totally dependent on you," alright? What is going to drive me to total dependence? Answer total repentance. As I consistently repent of sin, I will consistently be driven to total dependence on him.

And that's why you're going to find out as we walk through this. Each Beatitude drives you to the one just before it, which drives you to the one just before it. And so you see this morning, this contrary spirit mourning over your sinfulness, not over your sin because your sins forgiven. But your sinfulness is what drives you to constant dependence. Dependence.

So constant repentance drives you to constant dependence. Now the question then comes up. All right. I want to mourn over my sinfulness. Nasty, nasty, bad, bad. How do you do that? Because a lot of sin is fun. I mean, Hebrews 11 says that there's pleasure in what? Sin for a season. We get this idea. You do that and warts will grow on your tongue, and then you do it. Your warts don't grow out. And you realize your pastor lied to you. And you know what's going on?

I remember when I was a younger pastor. I was 25, first time I was pastoring the Church as senior pastor. And I was with these older pastors. We were in Santa Cruz and we were walking down the street and there was this Billboard. It was a sea and ski Billboard. It had a young lady, very attractive young lady lay on her back and she had a bikini on and a size 36 C and ski bottle right there. And so we walk by this thing and it's a tanning Gizmo. We walk by and they all look at it and they say, Isn't that disgusting?

I looked at it. I'm a Frenchman. What do I say? Del Housaye. And I thought, yeah, that is just totally makes me want to throw up. The only problem is that I'm getting trouble with the statement, but hey, Darryl always gets in trouble at Biola with his mouth. Naked women are pretty. How do I know that? Because I've seen my wife naked and she's pretty. Now when my wife are together and she gets out of the shower, I don't throw up. So now I sit there and say, oh, but I want to disgusting. God, I want to be sinful. I want to mourn over my sinfulness. You know, let's be wise. The word for that we mourn is the word evil.

The word is "pornero." Like pornography. "Pornero" means "inflicts injury." You want to know how you come to the point where you begin to grieve over your sinfulness? It's not by saying, wow, our body's ugly. What it is is, you know, that excites, lust, lust, excites infidelity infidelity divorce. And I have seen the misery and the pain of homes broken up because of lust of some man. You know, when I start seeing those billboards, it's not so much disgusting. It's grieving. I begin to mourn over that stuff when I see guys involved in pornography and now gals involved in pornography, I mourn because I have seen the results. The consequences of that which may appear beautiful, but it causes such pain and injury.

Sometimes we in our Christian world, we really do protect ourselves from seeing the consequences of sin. I would venture to say this. I think we all need to see the consequences of sin more often. And what I'm talking about is when you listen to the news broadcast when it's bad news, don't turn it off. But do a little theological study and watch why.

When you hear about this thing and that one and the misery of this and the pain of that trace and see what was the sinful thing done that produced something like that, start focusing on the consequences. You know, we live in a society that just protects all of us from consequences. So therefore, you don't think there are consequences. It goes all the way back to Genesis Three. Remember, God says Eve, Adam, mess with the fruit and you're going to be dead people.

Consequences to messing with the fruit. What does Satan do? First course. Remember, first he, a little doubt, you know. Well, did he really say that? Then she distorts a little bit. Well, add a little words here, little words there. And then finally, what does he say? You shall not what die now, what did he do? He removed the consequences to the sin.

So you're not going to mourn over your sinfulness when you've come to the point of believing there are no consequences because it's the consequences that are the evil that will tear you up inside and break your heart. Born of soap operas. I don't watch them. But I've been told you never see about disease and AIDS and divorce and all the stuff that rips people up. It's all glamorized because we're isolated from the consequences.

So what are we saying? It's kind of intricate. Time's up. Saying basically this as we just start, happiness need not be haphazard. It's a state of, wellbeing, it's a state of being, what I've been designed to be. It's the abundant life. How am I going to be happy?

Not just because my consequences are my environment happy? Well, Jesus says, hey, it has to do with how you think, because the way you really are is what spills out when you're bumped. What spills out your attitude. Where does your attitude come from? The way you think?

What is thinking is what you're telling yourself. What are you telling yourself? Jesus said, let me tell you what to be telling yourself. First thing. You got to tell yourself poor in spirit, that I am an abject poverty in God.

When it comes to doing anything of any significance, I can only beg. And so I ask you to intervene constantly in any conversation. I have any teaching. I do any study I'm involved in anybody I'm sharing with God. I constantly depend on you and your intervention.

I can do nothing. What's going to drive me to that constant repentance when I really grieve over my sinfulness? And I know why I do what I do. Have you ever wondered why a cross?

I mean, Jesus ,the Lamb of God. They would kill the lambs very painlessly. I mean, slit in the throat and the Lamb's gone. They didn't have little crosses and crucified lambs. So why did they torture and cross? So we would see the rawness of sin that we would realize that we would have done the same thing to this Jesus.

Then to do that to a perfect, innocent being is the exact same thing in me. And maybe because of my culture, I've learned to discipline it in certain ways. But the truth is inside of me was the very same thing that produced that. And you begin to grieve over the sinfulness of you. Are we

forgiven? Absolutely. Does that mean we never sin? Absolutely not. That's what first John 1:9 is all about. So blessed to those who mourn.

Lord, I know where I can blow it. And I grieve over that. And God, I know that if I do not constantly depend on you, I know what I can do. I know that I can blow it. And so therefore, God, consciously and realizing the sinfulness of me boy gets me constantly dependent on you. And you know, when you're constantly dependent on God and asking to intervene, it's amazing how that affects you blowing it. You know what I'm saying?

Well, then he goes on. And then he says, "Blessed are those who--" we'll pick it up tomorrow. Father, thank you so much for the privilege, the great privilege of teaching the things you've been teaching me. Lord, I'd ask that you would burn them now, deep within our thinking. So we would be saying the right things to ourselves. Because, as you know, Lord, we believe what we tell us.